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## THE WISDOM OF BEN SIRA.

## I.

1. To the Clarendon Press, in conjunction with the Cambridge University Press, scholars are indebted for *Facsimiles of the Fragments hitherto recovered of the Book of Ecclesiasticus in Hebrew* (1901); and to Prof. Israel Lévi for an excellent commentary on the fragments, under the name *L'Ecclésiastique ou la Sagesse de Jésus Fils de Sira*, now completed by its second part (1901), namely on the fragments not included in Messrs. Cowley and Neubauer's *The Original Hebrew of a portion of Ecclesiasticus* (1897).

Another valuable treatise on *Der jüngst wiederaufgefundene Hebräische Text des Buches Ecclesiasticus* has been brought out by Prof. Dr. Norbert Peters of Paderborn (Freiburg im Breisgau, 1902). It has only quite recently come into my hands, and is accordingly not quoted below; but I look forward to making use of it in the continuation of this article in a future number of the JEWISH QUARTERLY REVIEW.

The facsimiles are from four Cairene manuscripts A, B, C, D, or as M. Lévi calls them A, B, D, C. The manuscripts A and B were so designated in *The Wisdom of Ben Sira*, edited by S. Schechter and C. Taylor (Camb., 1899), with reference to the order of their contents; the third was called C by Dr. Schechter, as coming next in the order of discovery<sup>1</sup> (*J. Q. R.*, XII, 456); but Lévi placed and places it last as "n'étant qu'un recueil de morceaux choisis." His reason is a good one; but we shall for convenience keep to the order A, B, C, D as being that of the *Introductory Note*

<sup>1</sup> On the discovery of the Paris fragments of C and D by M. Lévi, see the article *J. T. S.* referred to below.

to the *Facsimiles* in which the contents of the fragments are enumerated. Briefly the fragments of A and B contain the greater part of Chapters III–XVI and XXX–LI respectively; those of C have extracts from some of the Chapters IV–XXXVII; and the one folio of D extends from Chap. XXXVI, 29 to Chap. XXXVIII, 1. On C Lévi remarks: “Notre recueil de morceaux choisis est un nouvel indice de l’estime qui entourait l’Écclesiastique; vraisemblablement il a été composé à l’usage des écoles.”

2. In the following notes on a selection of passages from the fragments commented upon in Lévi’s *Deuxième Partie* the abbreviation *J. T. S.* stands for the writer’s article on “The Wisdom of Ben Sira” in No. 4 of the *Journal of Theological Studies* (July, 1900), and the abbreviation *J. F.* for the second edition of his *Sayings of the Jewish Fathers* (1897). An *Appendix to J. F.* was published in 1900.

The review of the Cambridge *Wisdom of Ben Sira* by Prof. A. A. Bevan, contributed to the first number of the *Journal of Theological Studies* (Oct. 1899), is hereinafter quoted in the notes on Sir. iii. 23, xiii. 11, 12, xiv. 1.

To Mr. J. H. A. Hart, who is preparing an edition of *Ecclesiasticus* according to MS. 248 (*Pref.* to *Camb. B. S.*), I am indebted for information about the readings of the Greek in some difficult verses.

In translations reproduced below from the Cambridge *Ben Sira* notes of interrogation in brackets will be found in places. It was explained in the *Preface* that (?) was used in two ways, namely as meaning either that the sense was considered doubtful, or that a conjectural reading, whether doubtful or not doubtful, had been adopted. This has not unnaturally led to misunderstandings. For an instance see *J. T. S.*, page 577 f.

Sir. iii. 17 (xi. 10). Heb. for these verses gives:—

וְחָאֵב מִנּוֹתָן מִתְּנוֹתָ	iii. 17 בְּנֵי בַעֲשָׂרָה הִתְהַלֵּךְ בַּעֲנָה
וְאֵין לְהַרְבוֹת לֹא יִנְקָה	xi. 10 בְּנֵי לֹמֶה תִּרְבֶּה עֲשָׂקָךְ

In chap. iii. 17 I proposed to read at the end *καὶ ὑπερ ἄνθρωπον δοτικὸν ἀγαπήσῃ* (*J. T. S.*, p. 572). Comparing Prov. xxii. 8 *ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ ὁ Θεός*, and 2 Cor. ix. 7 *ἱλαρὸν καὶ δότην ἀγαπᾷ ὁ θεός*, we may suggest as a possibility that St. Paul got his word *love* in this connexion from Sir. iii. 17. At the beginning of the verse Gr. read בני בעסקך, rightly or wrongly. However that may be, עסק is (I think) a genuine word of Ben Sira (*J. F.*, p. 169).

In chap. xi. 10 the mark over the *ayin* refers to a triad of dots ∴ in the margin. Possible missing variants are עסקך and עשרך, either of which might have been used by Ben Sira in a verse founded upon Prov. xxviii. 20:—

איש אמונות רב ברכות ואין להעשיר לא ינקה :

Sir. iii. 18 *Minish thy soul from all the great things of the world.* Syr. *from all that there is of great* בעלמא. Heb., with vowel points added to מעט:—

מעט נפשך מכל גדולת [עולם].

The hemistich being somewhat long omit *עולם*, comparing Gr. *ὅσῳ μέγας εἴ τοσούτῳ ταπεινὸν σεαυτόν*. Here the comparison, *the more . . . so much the more*, represents Heb. 'מ. One who is conversant with great things should minish himself all the more. The apparent allusion in this verse to Psalm cxxxi. 1 (p. 445) suggests that Ben Sira possibly wrote *נפלאות ממך* in verse 21, but cf. Sir. xi. 4, xliii. 25 *נפלאות*, 29 *נפלאות*.

Sir. iii. 21, 22 *Search not the things that are too wonderful for thee; And seek not that which is hid from thee. What thou art permitted, think thereupon; But thou hast no business with the secret things.* The Hebrew for this is:—

21 פלאות ממך אל תדרוש ומכוסה ממך אל תחקור  
22 במה שהורשית התבונן ואין לך עסק בנסתרות :

The Greek (cf. *J. T. S.*, p. 574) is:—

- 21 χαλεπώτερα σου μὴ ζήτει,  
καὶ ἰσχυρότερα σου μὴ ἐξέταξε.  
22 ἃ προσετάγη σοι, ταῦτα διανοοῦ·  
οὐ γάρ ἐστὶν σοι χρεῖα τῶν κρυπτῶν.

The Syriac (*ap.* Walton) is to the effect:—

- 21 *Difficiliora te ne quaeras ;*  
*Teque fortiora ne pervestiges.*  
22 *Quod curae tuae commissum est intellige ;*  
*Et ne sit tibi ausus in occulta.*

Of the rabbinic citations of these verses the three given below are of especial interest :

(1) Talm. Babli Chagigah, 13 a :—

- שכן כתוב בספר בן סירא  
21 במופלא ממך אל תדרוש      ובמכוסה ממך אל תחקור  
22 במה שהורשית התבונן      אין לך עסק בנסתרות.

(2) Talm. Jerus. Chagigah, ii. 1 (77 c) :—

- רבי לעזר בשם בר סירא  
21 פליאה ממך מה תדע      עמוקה משאול מה תחקור  
22 במה כו'.

(3) Beresh. Rab. viii. 2 :—

- ר' אלעזר בשם בן סירא אמר  
21 בגדול ממך אל תדרוש      בחזק ממך אל תחקור  
22 במופלא ממך כל תדע      במכוסה ממך אל תשאול  
22 במה כו'.

Here in (1) the whole passage is cited *from the Book of Ben Sira*, and very nearly as we have it in MS. A. In (2) and (3), where the book is not mentioned, verse 22 is given again without material variation ; but verse 21 is much altered in (2), chiefly under the influence of Job xi. 8, and its forms in (1) and (2) are worked up into a doublet in (3). With תשאול in (3) compare Judges xiii. 18, "Why *askest* thou thus after my name, seeing it is פלאי?" With reference to (1) Edersheim wrote, "There can be little doubt that the recension in the Talmud [Babli], with its four

members in exact parallelism, is the correct one, nor yet that it—rather than the Greek—represents what had originally been written by the older Siracide.” This I take to be the obvious and true conclusion from the evidence, now including the Cairene Hebrew.

Brief allusion was made in *J. T. S.*, page 573, to Prof. W. Bacher’s identification (*J. Q. R.*, XII, 287) of the quotations in (1) and (3). Some time afterwards I found that his form of (1) had apparently been taken from the Oxford *Original Heb. of Ecclus.*, page xix, where, as Mr. Cowley writes to me (28th April, 1902), the quotation as from B. T. Ḥaghighah “is simply wrong,” words from Ber. Rab. having by some accident taken the place of words from the Talmud Babli. Lévi repeats the misquotation, and (like Bacher) founds a textual theory upon it, in the following note on verse 21 :—

“G. et S. ont un autre texte qui se ramène à l’hébreu בקשה ממך אל תררוש ובחוק ממך אל תשאל, *Ce qui est trop difficile pour toi ne le recherche pas, et ce qui est trop fort pour toi ne le demande pas.* Or, telle est la leçon d’une citation que R. Eléazar, rabbin palestinien du III<sup>e</sup> siècle, fait de notre ouvrage בנריל ממך כ’ (Talmud de Babylone, *Hagwiga*, 13 a = *Bereschit Rabba*, 8). Mais, à la suite de ce verset, qui manque dans notre texte et qui est conservé en G. et en S., il cite ces mots כ’ במופלא, ce qui est, en gros, notre verset, lequel manque en G. et S. Il existait donc au III<sup>e</sup> siècle un exemplaire plus complet que le nôtre et que celui des versions.”

Thus again it is said that (1) = (3), and the antiquity of the doublet in (3) is inferred. But the Cairene text, with perhaps באשר for במה ש’ and ואין for אין, and possibly פליאה sing., as in Psalm cxxxix. 6 (ק’) and the quotation (2), for פלאית, is (I think) substantially the original which underlies the versions. On their renderings and the citations the following suggestions may be submitted for consideration.

a. In (1), where the quotation is from *Sefer ben Sira*, the passage as cited does not differ materially from its

form in A. In (2) and (3) it is given with considerable variations, not as from a document, but on the authority of "Rabbi *Eleazar*" speaking in the name of *ben Sira*. Perhaps once there was a direct reference to our author, who at the end of chap. li is called "Simon, son of Jesus, son of *Eleazar ben Sira*."

b. It seems clear, although commentators have overlooked it, that Ben Sira alludes to Deut. xxix. 28 הנסתריו כו' (*J. T. S.*, p. 573), cf. *J. F.*, page 169, note 45. There are two aspects of the secret things. They may be regarded as things beyond the wit of man to find out; or as things which he ought not to pry into, presuming τὰ μὴ θνητὰ φρονεῖν to be "as Elohim knowing good and evil," cf. Enoch lxiv. 2, "These are the angels who descended to the earth, and revealed *what was hidden* to the children of men and seduced the children of men into committing sin." The versions, having a text like that of A, dwelt upon the difficulty of the things hidden and described them as too *hard* and *strong* for a man. Gr. ἡ προσεταγῆ σοι is an indifferent rendering of במה שהורשית (? באשר ה'), Syr. *what they have authorized thee*, במא ראשלטוך.

c. A comparison of the Greek, the Syriac, and the quotations (*J. T. S.*, p. 574) suggests that the Midrash may have been influenced by the versions in respect of the word חזק, strong. With its בנרול ממך compare רב ממך in Sir. iii. 23, or Psalm cxxxi. 1 ולא הלכתי בנרלות ובנפלאות ממני 1. In the doublet Sir. viii. 1 Heb. (p. 455) we find קשה ממך as a variant for איש נרול.

Sir. iii. 23 תמר אל תמך וביותר ממך אל תמר, Gr. μὴ περιεργάζου κτῆ.

For the difficult תמר (Ex. xxiii. 21 *tammer*) Bacher suggests תעמק, go-deep (*J. Q. R.*, XII, 274), a word which "s'accorde mal avec יותר" (Lévi). Rather read תמהר, *Be not busy* in what is superfluous. If *mahir* means ὄξυς ἐν τοῖς ἔργοις αὐτοῦ (Prov. xxii. 29), it may also mean περιεργος in what is not one's business. Syro-hex. תתחכם i. e. for σοφίζουσ, which may be for תמהר read תחכם. See Eccles. ii. 15

וְלִמָּה חֲבֵמָתִי . . . יוֹתֵר (LXX ἐσφισάμην, σφίζου), whence probably Ben Sira's יוֹתֵר. Prof. Bevan gives a good explanation of Heb. חֲמֵר on the hypothesis (which he does not definitely adopt) that it is the original reading.

Sir. iii. 25 וּבֹאֵן דַּעַת תַּחֲסֵר חֲכָמָה, cf. Aboth iii אִם אֵין אֵין דַּעַת כֹּחַ (J. F., App., pp. 74, 153).

Sir. iii. 31 *Whoso doeth good, it shall meet him in his ways*(?); *And in the time that he tottereth he shall find a stay.* Heb.:—

פועל טוב יקראנו בדרךיו      ובעת מוטו ימצא משען:

Lévi, "G., retraduit en hébreu, fournit un texte d'une authenticité indiscutable: ὁ ἀνταποδιδόνς χάριτας μέμνηται εἰς τὰ μετὰ ταῦτα = נֹמֵל חֲסִדִּים יִזְכֹּר בְּאַחֲרֵיתוֹ . . . La locution פועל טוב, *bien faisant*, n'est pas hébraïque, et בדרךיו ne signifie rien. Or, ces mots sont la traduction servile de S., lequel, comme il lui arrive souvent, a confondu אַחֲרֵיתוֹ, *sa fin*, avec אַרְחָתוֹ, *ses voies*."

Working back from the end of the verse we may say, Where should a man totter or stumble but on his *way* or *ways*, in some sense of the word, literal or metaphorical? If the Hebrew stood alone no change would be wanted; for (1) פועל טוב is as good Hebrew as the Biblical פֶּעַל צֶדֶק, פֶּעַל רַע, and the like; and (2) the verse as it stands gives a true and excellent sense. An explorer with a good character finds the natives favourable: his reputation as פועל טוב "meets" and helps him (cf. Sir. xii. 17 אִם רַע קִרְאָךְ, xv. 2 וְקִדְמָתוֹ): and so with a man on his way in life. But the versions suggest that this was expressed differently.

(1) Syr. *Beneficus expeditus* (ܒܢܝܬܝܢ) *est in via sua*, for Heb. עֲתִיד בְּדֶרֶכּוֹ, as Ben Sira may very well have written.

(2) Gr. for עֲתִיד εἰς τὰ μετὰ ταῦτα, cf. Job xv. 28 הֲעֵתֵרְךָ כֹּחַ, "quae ruinae futurae sunt," and the familiar neo-Heb. לַעֲתִיד לָבֵא, used of *the time to come*. What more natural then than for Gr. to think of the righteous here as זָכוֹר לְטוֹב,



and accordingly to turn בדרכנו or בדרכני (with ו or יי dropped before ובעת) into נזכר, μέμνηται or יזכר, MS. 253 and Syro-hex. *μνησθήσεται*? There would be no objection to Lévi's נזמל, cf. Prov. xxxi. 12 נמלתו טוב ולא רע.

Sir. iv. 20 Gr. *συντήρησον καιρὸν καὶ φύλαξαι ἀπὸ πονηροῦ*. Heb. בני עת המון שמר ופחד מרע.

Without questioning the allusion to Eccles. iii (Camb. B. S., p. 41), I venture to think that המון is for הזמן, a variant for עת. The hemistich would be better without it.

Sir. iv. 25 *Gainsay not the truth* (Heb. *God*); *And submit thyself unto God*. Heb. :—

ואל אלהים היבנע : אל תסרב עם האל

With the versions read האמת (Schechter) for האל, and אילתך (*J. Q. R.*, XII, 283) for אלהים. Compare the renderings of אלה in Sir. xvi. 23 (p. 474).

The general sense being, Do not resist the truth and yield to thy own folly; the question is how the verse is to be reconstructed on that basis. Syr. *restrain thyself from thy follies* (هتقلمك), however arrived at, serves as a paraphrase.

The Greek of MS. 248 (cf. Syro-hex., Lat., &c.) is :—

μη ἀντίλεγε τῇ ἀληθείᾳ κατὰ μηδὲ ἐν,  
καὶ περὶ ψεύσματος τῆς ἀπαιδευσίας σου ἐντράπηθι.

The word כנע (like כרע) goes with תחת, out of which may have been got the words underlined in Gr., cf. chap. vii. 8 באחת. Read therefore, with the sense, *Bow not down to thy own folly* :—

: אל תסרב עם (על) האמת ותחת אולתך אל תכנע :

This was suggested by the reading of 248 and the Biblical construction חת כנע; and it is confirmed by Sir. vi. 1 (v. 15) 248 *μη ἀγνοεῖ μηδὲ ἐν, καὶ ἀντὶ κατέ* for Heb. :—

: מעט והרבה אל תשחת ותחת אוהב אל תהי שונא :

See also the end of the note on Sir. vii. 18 ואח תלוי (p. 453).

Sir. iv. 27 *And be not contrary before rulers.* Heb. ואל תמאן לפני מושלים.

For this we should perhaps read, with sing. instead of pl. for brevity:—

ואל תאמן לפני מושל:

Gr. and Syr. give contradictory renderings, cf. chap. xiii. 11 תבטה, and for uses of אמן see chap. xii. 10, xiii. 11, xv. 15<sup>(1)</sup>, xvi. 3.

Sir. iv. 30. Lévi, assimilating the verse to a saying quoted from Aristophanes, renders it:—

Ne sois pas comme un lion dans ta maison,  
Et faible et peureux dans ton travail.

Chaucer, who elsewhere in the *Canterbury Tales* quotes the son of "Syrak" by name, paraphrases Sir. iv. 30 thus in the *Somnours Tale* (ed. Skeat, 1894):—

D 1988 Touchinge this thing, lo, what the wyse seith:  
"With-in thyn hous ne be thou no leoun;  
To thy subgits do noon oppressioun;  
Ne make thyne aqueyntances nat to flee."

The verse is found in the fragments of both A and C. In A it ends with במלאכתך, probably repeated from verse 29. In C it ends with בעבודתך, but Gr. suggests בעבדיך. In *J. T. S.*, page 576, I proposed to read it:—

אל תהי כְּאַרְיֵה בְּבֵיתְךָ וּמְתִירָא בְּעַבְדֶּיךָ:

The verse in A is on the whole so like Syr. *Ne sis canis in domo tua, & severus (سورس) ac terribilis in actionibus tuis* that ומוזר in it (cf. Ps. lxix. 9) should perhaps be assimilated thereto. The letters of מוזר spell זורם, a not impossible word for *raging*; but זועם (זעמו 7 v.), meaning much the same as זועף, would be better. As a further improvement then erase זועם as superfluous.

Sir. vi. 2 *That it should consume thy strength like an ox (?)*.

To the footnote in the Cambridge *Ben Sira*, now that more fragments have been found, add a reference to Sir. xxxvi. 30 (MSS. B & D) באן נדר יבוער כרם, Gr. οὐδ' οὐκ ἔστιν φραγμός, διαρπαγήσεται (αλ. διαρραγ-) κτήμα, which favours the conjecture ותבער (or יר-) for ותעבה. On φραγμός, Syr. סינא, see *J. F.*, page 134, note 2; and compare Prov. xxiv. 45, 46 (30, 31) LXX ὥσπερ γεώργιον ἀνὴρ ἄφρων, καὶ ὥσπερ ἀμπελὼν ἀνθρώπος ἐνδεὴς φρενῶν . . . οἱ δὲ φραγμοὶ τῶν λίθων αὐτοῦ κατασκάπτονται.

Sir. vi. 14 אוהב אמונה אוהב תקוה, Syr. דתורפא, Gr. σκέπη κραταιά. In Heb., "hémistique bien plat."

Σκέπη being one of the renderings of *ohel*, read with a play on *oheb* (as again in Sir. vii. 35) אוהב תקוה כו', A faithful friend is a firm *shelter*, a well pitched *tent*, cf. Isa. xxxiii. 20 LXX σκηναὶ αὐτοῦ οὐ μὴ σεισθῶσι, Σ. Θ. σκηνὴν ἀμετάθετον, Eccles. vi. 10 ἡקיה (?).

Sir. vi. 20 לואי היא עקובה, *Elle est escarpée pour le sot*. Gr. ὡς τραχεῖά ἐστι σφόδρα τοῖς ἀπαιδεύτοις (Heb. לואי, תפ' ἄφρων), καὶ οὐκ ἔμμενεί ἐν αὐτῇ ἀκάρδιος.

Philo<sup>1</sup> in *De Ebr.* § 36 (Mangey, i. 380) writes: τούτῳ γὰρ καὶ παντὶ ἄφρωνι τραχεῖα καὶ δύσβατος καὶ ἀργαλεωτάτη νενόμισται ἢ ἐπ' ἀρετὴν ἄγουσα ὁδός, καθὰ καὶ τῶν παλαιῶν τις ἐμαρτύρησεν εἰπὼν

τὴν μέντοι κακότητα καὶ ἱλαδὸν ἔστιν ἐλέσθαι.  
τῆς δ' ἀρετῆς ἰδρώτα θεὸς προπάροιθεν ἔθηκεν  
ἀθάνατος, μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτήν,  
καὶ τρηχὺς τὸ πρῶτον.

Thus in the quotation, which is from Hesiod, it is said of the path (οἶμος) to Virtue that it is τρηχὺς τὸ πρῶτον, at first rough, Philo having before said as above that the way (ὁδός) is παντὶ ἄφρωνι τραχεῖα. Under רבץ Gesenius writes "1) *locus acclivis, clivus* . . ." Such being its primary sense, the word in Ben Sira may have been suggested by

<sup>1</sup> In Cohn and Wendland's major and minor editions of Philo *De Ebr.* is in vol. ii, and the passage quoted from Hesiod is at the end of cap. (36).

Hesiod's οἶμος τρηχύς. The fool οὐκ ἐμμενεῖ, will not remain, *in the way* of or to Virtue or Wisdom. Philo, whether or not thinking of Sir. vi. 20, writes in effect that the way is עקובה לכל אייל.

Sir. vi. 22 *For discipline is according to its (?) name; And to the more part she is not plain (or right).* Gr. σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς ἐστὶ, καὶ οὐ πολλοῖς ἐστὶ φανερά. Heb. בִּישְׁמָה כִּי הוּא כֵן, where read בשמו, or בִּישְׁמָה. Syr. as if מוסרה.

On the Greek, before the Hebrew was discovered, Edersheim in the *Speaker's Commentary* well remarked, that "It seems impossible by any critical ingenuity to explain the first clause of this verse, since there is not any Hebrew or Greek word which would admit of a play upon the word *wisdom*." Suggestions of Hitzig and Horowitz were then referred to, and the note ends with the Syriac, "Her name is like her teaching [hidden?], and she is not approved by fools." The following are some of the proposed explanations of the saying:—

(a) The Arabic 'ilm has been thought of as suggesting a Hebrew word from the root עלם for *knowledge* or *wisdom*, which in Job xxviii. 21 is called נעלמה, *hidden*. On wisdom as hidden see also *J. F.*, page 173, note 55.

(b) Prof. Bevan in a letter to me (May 5, 1900) writes as follows: "In De Sacy's *Séances de Hariri* re-edited by Reinaud and Derenbourg (1847-1853), vol. II, p. 184, there is a note on the phrase والسفاهة كاسمها, and *folly is like its name*, which occurs in several Arabic poets. The native commentators explain this to mean that folly is as hateful as its name, that is to say, folly deserves its evil reputation. Reinaud and Derenbourg point out that this phrase supplies a clue to the meaning of Σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς ἐστὶ in Ben Sira. It seems to me therefore that we need not assume any play upon words in Sir. vi. 21."

(c) In Sir. iv. 19 ויסרתיה באסורים . . . אם יסור it is implied

"with a threefold word-play," that Wisdom's training (מוֹסֵר) is restraining and therefore not agreeable to all men (Camb. B. S., p. xxī n.). Bacher, followed by Lévi, takes the play to be on סוֹר and assumes a comparison with its hophal participle, cf. Isa. xvii. 1 מוֹסֵר מַעִיר, *removed* from being a city. Thus, it is concluded, "The discipline is like its name, i. e. מוֹסֵר, remote, distant, not accessible to many" (*J. Q. R.*, XII, 277).

(d) As in my note referred to above in (c), I still hold that in *musar*, παιδεία, there is a play upon אָסַר, *bind*, cf. Job xii. 18 מוֹסֵר מַלְכִים כֹּף. The fool may remove himself (Sir. iv. 19) from *musar*, but in itself this is not remote from or inaccessible to any. The same word-play is reproduced in Sir. xxi. 19 Gr. πέδαι ἐν ποσὶν ἀνοήτοις παιδεία. Syr. "Instar carceris est *sapientia* stulto," with "wisdom" presumably for *musar*, as Sir. vi. 22 σοφία. While wisdom in a certain sense is declared to be remote and *hid*, not from the fool only but *from the eyes of all living* (Job xxviii. 21), the same writer makes the wisdom accessible to any a simple thing for all (ver. 28), cf. Sir. li. 26 Gr. ἐπιδεξάσθω ἡ ψυχὴ ὑμῶν παιδεῖαν ἐγγὺς ἐστὶν εὐρεῖν αὐτήν, Heb. [Wisdom] *is nigh to them that seek her*. To the fool she is not acceptable: her discipline is a restraint: he turns out of the way because it is at first τραχέα. Through their own fault she is "loin des railleurs," and "les hommes de mensonge n'y pensent pas" (Sir. xv. 8, Lévi, p. 109).

Sir. vi. 37 וּמִתְבַּנֵּנָה בִּירְאָת עֲלִיּוֹן וּבְמִצּוֹתָיו וְהִנֵּה תָמִיד. Read הִנֵּה without *vau*, or חִמָּה (Schechter). This is found as a variant in the saying of בֶּן בֶּן בֶּן in Aboth v, see page 172 of the *Appendix to J. F.*

Sir. vii. 18 וְאַחַ תְּלִי כֹף. *Exchange not a friend at a price; Neither a brother that is attached for gold of Ophir*. Gr. ἐνεκεν ἀδιαφόρου (? διαφ-) . . . γρήσισον κτέ.

Although תְּלִי may be made to mean "attached" (Camb. B. S., p. xxiv n.), in that sense it does not go well with

אח. Bacher writes that "חלי is corrupted from שלם" (*J. Q. R.*, XII, 278). The conjecture and the *prima facie* objection to it are alike obvious: it would be excellent "si חלי ressemblait plus à שלם" (Lévi). The following remarks are offered in support of the conjecture.

(a) With שלם in the sense *integer, perfectus* the phrase אח שלם, Gr. ἀδελφὸν γνήσιον, would mean one who is a brother ἀπ' ἀμφοτέρων, and not a mere half-brother. Or the phrase may mean "*sincere brother*, equivalent to אח תמים," Aram. שְׁלֵים (Bacher).

(b) To Bacher's explanation of Syr. *a brother thou hast*, as from שלם misread שלך, add that שלם may have been written שלם with medial *mem*, a letter sometimes corrupted into כ or כו, cf. Sir. vii. 15 כאל for מאל before נחלקה, Aboth v בולך with a variant מלך for בולך בה וכולך כה (J. F., *App.*, p. 172).

(c) It is less easy to account for Heb. חלי, but it may be the result of successive variations from שלם. In Stade's *ZATW.*, Jahrg. XX (1900), art. *Bemerkungen zum hebräischen Ben Sira*, Nöldeke writes, partly in footnotes (p. 85), "Dies אח חלי giebt keinen Sinn; dagegen führt das durchaus angemessene ἀδελφὸν γνήσιον des Griechen auf אח חלים, *leiblicher Bruder*. So אחין (חלמין) Ps.-Jon., Gen. xlix. 5, Fragmententargum eb. (s. bei Ginsburger S. 103). Im Samaritanischen ist חלים das gewöhnliche Wort für *Bruder* geworden, s. z. B. Gen. iv. 2; ix. 5; xix. 7; xxiv. 13; xlix. 5. [In den Handschriften des samaritanischen Targums zum Teil durch אח ersetzt.] Das, wie längst erkannt, aus dem Assyrischen stammende Wort war also einst in Palästina üblich geworden, aber die לשון חכמים hat es nicht angenommen. [*Talimu* steht auch im Assyrischen als adjektivisches Attribut hinter אח. Jensen erklärt mir, dass die von Delitzsch im *Lexicon* angegebene Bedeutung *Zwilling* unrichtig sei]." From שלם may have come חלם or חלים and thence חלי, possibly through a variant חלום, abbrev. חלי.

Nevertheless it is simpler, and as some think better,

to accept Nöldeke's לים as the original reading, whence Syr. ܠܝܡ ܬܠ and Gr. γνήσιον.

The Greek of MS. 248 is:—

μη ἀλλάξῃς φίλον ἀδιαφόρου κατὰ μηδὲ ἐν,  
μηδὲ ἀδελφὸν γνήσιον ἐν χρυσίῳ Σουφείρ.

The Syro-hex. by its ܠܝܡ, δωρεάν (Hart), attests ἀδιαφόρου taken as ἀνευ διαφόρου, but διαφόρου seems to be wanted. Holmes and Parsons give the readings: μη ἐλέγξῃς (for ἀλλάξ.) 307. ἀδιαφόρου κατὰ μηδέν 106. διαφόρου, with κατὰ μηδὲ ἐν in *charact. minore*, Alex.

It might be said (1) that μηδὲ ἐν (*al.* μηδέν) is a dittograph; or (2) that it comes from Heb. and attests a reading וַאֲחַת (cf. Sir. iv. 25 n., p. 447), whatever וַח may stand for. On this hypothesis μηδὲ ἐν may be accounted for in different ways. Bacher's שלם might have given rise to variants as שלים, תמים, תלים, תלי, or Ben Sira may have written וַאֲחַת תלים; and in either case a marginal variant וַח וַאֲחַת may have been taken into the text.

Lastly it may be suggested that Ben Sira wrote וַאֲחַת תמים. Hence again the abbreviation וַח וַאֲחַת, and Aram. שלים and Syr. ܠܝܡ ܬܠ.

Sir. vii. 30, 31. Mr. Elkan Adler's fragment of A as read in *L'Ecclésiastique* begins with וַאֲחַת כִּי (ver. 29) followed by:—

30 With all thy might love thy Maker; and forsake  
not his ministers.

31 Glorify God and honour a priest; and give *their*  
portion as thou hast been commanded.

31<sup>c</sup> לַחַם אַבְרִים וְתְרוּמַת [יֵד      זִבְחֵי צֶדֶק וְתְרוּמַת קִדְשׁ :

Syr. for וַח כִּי defectively, "*Panem oblationum & primitias manuum.*" This attests לַחַם which Gr. ἀπαρχήν καὶ . . . ἀπαρχήν ἀγίων (H. & P.) omits.

The word אַבְרִים "n'est pas dans la Bible." So Lévi, with the conjecture that there was a reading אַשִּׁים for אַבְרִים, which Syr. took rightly as from אַשָּׁה and Gr. read אַשִּׁם. Psalm lxxviii. 25 אַחַם אַבְרִים אַכַּל אִישׁ suggests an original

אֲבִירִים, with perhaps an early variant אֲיִשִּׁים. If the phrase "bread of *abbirim*" means "*cibus nobilium* s. *principum* i. e. *cibus delicatior, exquisitus*," like Gen. xlix. 20 *dainties of a king*, it is quite appropriate in Sir. vii. 31, where the gifts should of course be of the best. Ben Sira gives his own sense and application to Biblical expressions. Note the אֶל תִּקְרִי "bread of *ebarim*" in Midrash Tillim (*J. F.*, p. 178). Heb. in verse 31 חֶלֶקֶם, cf. אֲבִיר "de Deo."

As Ben Sira would not have used the same word תְּרוּמָה in both hemistichs, we should perhaps in the former read:—

לֶחֶם אֲבִירִים וְתוּנוּפָה.

Using an old word and comparing Lev. xxiii. 17, we might render this, "*Payndemayn* and wave loaves"; and so we might read in Psalm lxxviii. 25 "Man did eat *payndemayn*." On this word, which means *panis Domini*, Lord's-bread, see Dr. Skeat's Chaucer; and cf. the *Century Dictionary*, on "*paindemaine*." Lévi renders מִשְׁרָחִי in verse 30 and אֲבִירִי in Sir. xliii. 5 by "*ses ministres*."

Sir. vii. 32–35. In the Revised Version, which represents the Greek, verses 32–34 run thus:—

- 32 Also to the poor man stretch out thy hand,  
That thy blessing may be perfected.  
33 A gift hath grace in the sight of every man living;  
And for a dead man keep not back grace.  
34 Be not wanting to them that weep;  
And mourn with them that mourn.

The Hebrew for the next verse is:—

אֶל חֶשֶׁה לֵב מֵאוֹהֵב      כִּי מִמֶּנּוּ תֵּאוֹהֵב 35

(a) The epithet "poor" is applicable to the dead (Ps. xlix. 17). Gr. and Syr. read חֵן כֹּף for Heb. חֵן לִפְנֵי כָל הָיִי (ver. 33). With חֶסֶד at the end of the verse compare the rabbinic *gemiluth chasadim*, which is for rich, poor, living and dead (*J. F.*, p. 13). Giving to חֵן כָּל הָיִי includes giving to an enemy.



(b) To give point to verse 35 we must suppose it to mean, So thou mayest have for a friend one who was an enemy, cf. the contrast *oheb*, *soné* in Sir. vi. 1, 9, 13. To restore the assonance then read *באויב*, and we get as a climax, Make no exception: withhold not sympathy even from an enemy, for of him thou mayest become beloved. Ben Sira would have thought of Ex. xxiii. 4 f. *בִּי תִפְגַּע שׁוֹר אֵיבֶךָ כִּי*, and Prov. xxv. 21 f. *If thine enemy be hungry, &c.* As partly accounting for the form of Gospel precepts inculcating the love of enemies, note that the Hebrew words *אוהב*, *שונא* for friend and enemy mean *lover* and *hater* respectively.

(c) St. Paul perhaps alludes to Sir. vii. 30-35 in Romans xii, xiii. After quoting Prov. xxv. 21 f. he writes at the end of chap. xii *Be not overcome of evil, but overcome evil with good.* By *chesed* a man annihilates his enemy, *qua* enemy, i.e. he makes him a friend, "having slain the enmity thereby" (Eph. ii. 16). To God's *ministers* give their due חלק (Rom. xiii. 6 f.). Bless all (*ib.* xii. 14), "that thy blessing may be perfected." *Κλαλεῖν μετὰ κλαιόντων* (xii. 15).

Sir. viii. 1. This verse, which is a good example of a doublet, is read as below in *L'Ecclésiastique*, but the *beth* of *בִּידוֹ* is not clear—perhaps we should read ל' or אל for it, cf. אל two lines above in the facsimile:—

למה תשוב על ידו:	(a) אל תריב עם איש גדול
למה תפול בידו:	(β) אל תריב עם קשה ממך

(a) " (a) *“Tשוב, retourner, est mauvais; il faudrait תפול, comme dans le doublet qui suit.”* Or (?) read תשוב with medial *kaf* at the end from שכך, a word used of the subsidence of the waters in Gen. viii. 1 and giving the sense here, "Wherefore shouldest thou be humiliated at his hand?" Gr. *μὴ διαμάχου μετὰ ἀνθρώπου δυνάστου μή ποτε ἐμπέσης εἰς τὰς χεῖρας αὐτοῦ*, with *δυνάστου* for *גדול איש*.

(β) "Doublet qui correspond mot pour mot à S." (Lévi), but Heb. *תריב* is not exactly *לגבול*. Some scribe put (a) and the variant (β) into the same text. Gr. and Syr. may

have rendered שֶׁכֶּךָ as if נָפַל, or there may have been a variant תָּפַל. If (a) had stood alone one might have thought of תָּשׁוּב as for תָּבוּשׁ.

Sir. viii. 2 אִישׁ לֹא הָן with לוֹ in the margin and קָרִי (קרי) under it, as noted by Mr. Elkan Adler (*J. Q. R.*, XII, 467).

Sir. viii. 7 גִּזַּע עַל גִּזַּע, Gr. MS. 248 ἐπὶ νεκρῶ τῷ ἐχθροτάτῳ σου (Prov. xxiv. 17). In the facsimile may be seen indications that there was a variant for גִּזַּע, to which Lévi would prefer מַת as "moins prétentieux"; but Ben Sira may have meant גִּזַּע. For the word see also Sir. xiv. 17.

Sir. viii. 8 אַל תִּטְשׁ שִׁיחַת חֲכָמִים וּבְחִידָתֵיהֶם תִּתְרַשׁ. With *lamed* for *resh* we get the sense, "Neglect not the discourse of sages; so shalt thou *sharpen thyself* with their hard sayings," cf. Ps. lii. 4 כְּחַעַר מִלִּפְּשׁ. The word חִידָה suggests *sharp*, cf. Prof. xxvii. 17 *Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.*

Sir. ix. 8. Many men have been ruined בָּעֵד אִשָּׁה (Prov. vi. 26, vii. 26); and she inflameth her lovers כָּאֵשׁ (MS. 'ב'). Lévi, "Et leur amour brûle comme le feu," and in a footnote, "Et elle brûle comme le feu ses amants; mais la leçon des versions est meilleure."

But Ben Sira seems, like R. Aqiba after him (*J. F.*, p. 137, n. 4), to play upon the words for *man*, *woman*, *fire*. Compare Sir. viii. 3, "Strive not with אִישׁ לִשְׁוֹן, and put not wood אֵשׁ עַל אֵשׁ," where חִינִין—from נִצָּה, as חִישָׁן (vii. 14) from שָׁנָה—perhaps hints at נִצְוִין, *spark* (xi. 32, cf. James iii. 5); Sir. xii. 14 Heb. זֶדֶן . . . תְּבוּעַר בּוֹ אֵשׁ (MS. אִשָּׁה).

Sir. ix. 17. By the wise of hands יֹחֵשׁ יִישָׁר; and he that is *wise of speech* ruleth over *peoples* (or *his people*).

On the text of the latter hemistich see *L'Ecclésiastique*. It is a question how to understand or emend יֹחֵשׁ יִישָׁר, Gr. ἔργον ἐπαυεθήσεται, Syr. *urbs stabilitur* with *Sapientia iudicis* wrongly for בַּחֲכָמֵי יָדַיִם. Keeping יִישָׁר as attested by Syr. *urbs*, since שָׂר may have been read עִיר, alter יֹחֵשׁ

to יחשן from חשן, "i. q. Arab. حَسُنَ *pulcher fuit*. Conj. II. IV. *ornavit*," which Syr. may have read as from חסן, *fortis fuit*. Taking the abstract יושר as for the concrete מעשה יושר we then get the sense, that under the hand of the skilled craftsman *opus rectum* becomes *pulchrum*: good workmanship takes fair form: what he does is done accurately and admirably.

Sir. x. 1 A.V. *A wise judge will instruct his people; and the government of a prudent man is well ordered.*

Heb. at the end (?) סדירה with dots pointing to a missing variant, perhaps סדורה. Syr. *stabiliet* might be thought to be for יסדר, cf. Sir. l. 14 ולסדר. With either reading we should have a word not used in the Bible but related to the Biblical סָדַר, see Job x. 22 ולא-סדרים.

Sir. x. 9-11. The *Speaker's Commentary* has a good note on the reading of verse 9. The passage means, according to Lévi:—

- 9 Comment s'enorgueillerait celui qui est poussière et cendre,  
 Qui de son vivant déjà a les intestins remplis de pourriture ?  
 10 Petite maladie, joie du médecin :  
 Aujourd'hui roi, demain il tombera.  
 11 A sa mort, l'homme devient le lot de la pourriture,  
 Des vers, de la vermine et des bêtes.

The Hebrew, with some vowel-points omitted, is:—

- |    |                     |                         |
|----|---------------------|-------------------------|
| 9  | מה ינאה עפר ואפר    | אשר בחייו יורם גִּיּוֹ: |
| 10 | שמץ מחלה יצהיב רופא | מלך היום ומחר יפול:     |
| 11 | במות אדם ינחל רמה   | ותולעה וכנינים ורמש:    |

This, as it stands, gives (as we shall see) a clear and striking sense. Verse 11 is, briefly, that "When a man dies he inherits *worms*." The preceding verses have been variously rendered as below.

Syr. (*ap.* Walton):—

- 9 *Cur superbiat pulvis ac cinis,*  
*Cujus latera dum vivit vermes perrepunt?*  
 10 *Cujus intestina secturus est medicus?*  
*Qui hodie gradietur, & cras morietur?*

The Latin, *minus* an interpolation found in the A.V. and noted in R.V. marg., is as follows:—

- 9 *Quid superbit terra & cinis?*  
 . . . . .  
*Quoniam in vita sua projecit intima sua.*  
*Omnis potentatus brevis vita.*  
 10 *Languor prolixior gravat medicum.*  
*Brevem languorem praecidit medicus.*  
*Sic & rex hodie est & cras morietur.*

The R.V., representing a form of Gr., gives the rendering:—

- 9 Why is earth and ashes proud?  
 Because in his life he hath cast away his bowels.  
 10 It is a long disease; the physician mocketh:  
 And he is a king to-day, and to-morrow he shall die.

The A.V., following a different recension of Gr., ends thus:—

- 9 Because while he liveth he casteth away his bowels.  
 10 The physician *cutteth off* a long disease;  
 And he that is to day a king to morrow shall die.

The corresponding Greek in MS. 248 is:—

- 9 *ὅτι ἐν ζωῇ αὐτοῦ ἔρριψαν τὰ ἐντόσθια αὐτοῦ.*  
 10 *μακρὸν ἀρρώσθημα κόπτει λατρός· καὶ.*

[יורם] Why should a man be proud because in his brief lifetime he *is exalted*? To account for Gr. *ἔρριψαν* (*al.* -ψα, -ψε), suppose the *yod* absorbed by the preceding חיי, and read יורם as רמו from רמה, *projecit*. Note that רמה can be read RAMAH and RIMMAH, *high, worm, cast away*. For יורם again see verse 23 ואין לכבד כל איש יורם.

[נָיו] In Hebrew Lexicons see under נוה, (1) (Gr. τὰ ἐντόσθια αὐτοῦ); (2) נוה (Job xx. 25); (3) גויה; and cf. Heb.

נב with Syr. More familiar with fem. נָיָה than masc. נָי which Heb. seems to use here for  $\sigma\omega\mu\alpha$ , the scribe may first have written נָ with *shva* by mistake. The actual pointing of the letter is roughly represented in *L'Ecclésiastique*. Ben Sira's word would have been chosen to suit the rhythm and match ינאה, cf. "נָיָה a נָיָה *derivato*, &c." (Gesen. s. v. נָיָה). The man's *exaltation* of which he is vainly proud is the exaltation of a "vile body" or *carcase* which must soon perish, cf. Sir. xli. 11 חבל אדם בנויתו.

שמן מחלה] The word שמן is ambiguous. Better than Gr.  $\mu\alpha\kappa\rho\acute{o}\nu$  in this context would (I think) be  $\mu\iota\kappa\rho\acute{o}\nu$ , Lat. *brevem* as an alternative to *prolixior*. From שמן written שמצ would have come [י]שמע with *shin* relative, Syr. *Cujus intestina*. On the apparent omission of מחלה by Syr. see below.

יצהי] So with *hé*, as our author may or may not have written. One word is wanted for the text, and another to explain the versions.

(1) On Gr., starting with  $\sigma\kappa\omega\pi\tau\epsilon\iota$  as the received reading, Mr. Hart writes:—

" $\sigma\kappa\omega\pi\tau\epsilon\iota$ ]  $\sigma\kappa\omicron\pi\epsilon\iota$  106:  $\kappa\omicron\pi\tau\epsilon\iota$  157. 248:  $\epsilon\kappa\kappa\omicron\pi\tau\epsilon\iota$  55. 254. Both renderings of the Latin go back to  $\kappa\omicron\pi\tau\epsilon\iota$  or  $\epsilon\kappa\kappa\omicron\pi\tau\epsilon\iota$  for which Herkenne quotes also the Armenian.  $\sigma\kappa\omicron\pi\epsilon\iota$  is found also in the pseudo-Athanasian *Synopsis* from which the prologue of 248 is taken, and in the Sahidic."

To account for  $\kappa\acute{o}\pi\tau\epsilon\iota$  read יחצוב or יחצב, comparing Isa. x. 15 הַחֲצֹב בִּי, LXX τοῦ κόπτουτος ἐν αὐτῇ. The same word explains Syr. *secturus est medicus*: the *medicus* has to perform a surgical operation on his exalted patient.

(2) Given יחצוב as a variant and Lat. *gravat* as perhaps approximately the sense of the original, we might conjecture that Ben Sira used עציב as connoting *labor gravis et molestus* and wrote יעציב, cf. Ps. lxxviii. 40 יעציבו בישמון. The letters *cheth* and *ayin* being interchangeable, as in חשק and עשק, we could satisfactorily account for the reading of Gr. and Syr. as coming from יעציב.

Or it might be said that Ben Sira wrote יצהיב. Of זהב Kohut states in his *Aruch Completum* that it means נהיה אדום בכעס או בעסק, *roth werden vor Aergermiss . . . vor Zank*. Thus יצהיב might mean much the same as יעציב. For זהב in the Bible see Lev. xiii. 30, "Then the priest shall see the plague: and, behold, if . . . there be in it a *yellow* thin hair . . ."; Ezra viii. 27 R.V., "vessels of fine *bright* brass," A.V. marg., *yellow*, or *shining*. For 1 Sam. i. 6 *And her adversary also provoked her sore* the Targum has ומצהיב לה צרחה. The root זהב meaning *to glow* or *be ruddy*, it may have been in early use in all of the above senses. If so, יצהיב may have stood in the original Hebrew of Ecclus. But it is also possible that it came in later as a variant in place of an original יעציב.

יפול [מלך ה' יפול] Syr. *gradietur*, reading מהלך. With this word Syr. may have confused מחלה, which it does not translate; unless, with a transposition, רופא מחלה was taken as a periphrasis for *medicus*. Note the inadequate rendering of יפול in Gr., Syr., Lat.

The sense of the passage may be represented thus:—

- 9 *How should one who is dust and ashes be proud,  
For that while he lives his body is exalted?*
- 10 *A little sickness frets his physician:  
A king to day, to morrow he falls.*
- 11 *When a man dies he inherits worms.*

Highest of the high to-day, to-morrow he falls and becomes food for worms. "How are the mighty fallen." Ben Sira after his manner, thinking perhaps of Job xxi. 22, 26 *he judgeth those that are high . . . the worms shall cover them*, played allusively upon the words יורם and רמה, and Syr. wrongly made the connexion between them organic. Omitting a *yod* and writing יעצב we should get in verse 10, "A little sickness: the physician is troubled."

Sir. xi. 18 *There is that waxeth rich by his wariness and pinching, and this is the portion of his reward.* So

A.V. and R.V. representing the Greek. The Hebrew as read by Lévi is:—

יש מחעשר מהתענות . . . יחיב שכרו :

“Le mot *יחיב* se lit sans peine, mais il ne conduit à aucun sens satisfaisant; on ne sait pas, d'autre part, s'il y avait avant ce mot *וזה* comme en G., ou *ויש* comme en S. Dans le premier cas, la phrase signifierait: *Et celui-là rend coupable son salaire.*” Passing over Syr., “Est etiam quem propriae divitiae non comitentur” as misplaced, we have to restore the latter half of the verse with the help of Gr.:—

καὶ αὐτῇ ἡ μέρῃς αὐτοῦ ἀπὸ τοῦ μισθοῦ αὐτοῦ.

Over the *cheth* there is a mark which may refer to a lost variant or at least indicate that there is some error, probably in that letter. Reading, with *hé* for *cheth*, *יהיב* or *יהב* (a synonym for *נתן*) we may suppose this to be a variant for *חלק*, which Gr. mistook for a noun *μέρῃς*. Supplying a subject for the verb *חלק* we then get (1) for the sense, that the man prospers by his toil and self-denial, the Lord apportioning him his reward *therein*, cf. Eccles. iv. 9 *a good reward in their labour*, v. 18 (19) *to whom God hath given . . . to take his portion*; and (2) for the original Hebrew something like the following:—

יש מחעשר מהתענות וי' חלק בה שכרו :

Instead of *בה* we might read *לו*; but for *בה* it is to be said that it would be rather more liable to corruption into *'ב*, *'מ* (Gr. *ἀπό*), and would fall out more easily after *יהב* or *יחיב*. As to *זה* (Gr. *αὐτῇ*), compare page 463 (*b*). Or it may have come from *ה'*, meaning God, if that abbreviation was then in use.

Sir. xii. 2 *Do good to the righteous, and find recompense; If not from him, from the Lord.* 3 *No good cometh of bestowing upon (?) him that is wicked; And (?) that hath not done righteousness.* Heb.:—

3 אין טובה למנוח רשע ונם צדקה לא עשה :

Bacher suggests למניה (*J. Q. R.*, XII, 278). He is clearly right as to וגם; but for למנוח read למחוני', comparing verse 13 יוחן for יוחן, and Prov. xiv. 21 ומחוני ב' . No good comes to a man from being charitable to the wicked: he has *not even* the merit and satisfaction of having done an act of righteousness. Gr. οὐκ ἔστιν ἀγαθὰ τῷ ἐνδεδεχίζοντι εἰς κακά, misreading מנוח as for or connected with תמיד, cf. chap. xxxvii. 12 Heb. תמיד, Gr. ἐνδεδεχίζε.

Sir. xii. 5 (xv. 12). In the former verse omit בעת צורך, with Gr.; prefix כי (Gr. διπλάσια γάρ); and read:—

כי פי שנים רעה חשיג      בכל טובה חגיע אליו:

In chap. xv. 12 emend באנשי חמס by reading כי אין צורך (Syr.) for צורך (Gr.). For instances of צרך (xiii. 6) in B see chap. xxxviii. 1 and Dr. Driver's *Glossary* in the *Oxford Original Hebrew of Ecclesiasticus*.

Sir. xii. 11 (viii. 18) היה לו כמגלה רז. Gr. καὶ ἔση αὐτῷ ὡς ἐκμεμαχὼς ἔσποπτρον, R. V. *And thou shalt be unto him as one that hath wiped a mirror.*

(α) It is a question which Lévi leaves open whether רז (ראז) *secret* is a corruption of רא' *mirror*, or *vice versa*. He illustrates the simile of the mirror from the *Hippolytus* of Euripides:—

428 κακοὺς δὲ θυγητῶν ἐξέφην', ὅταν τύχη,  
προθεὶς κάτοπτρον ὥστε παρθένῳ νέῃ  
χρόνος, παρ' οἷσι μήποτ' ἀφθείην ἐγώ.

The critical time when it comes reveals the character of evil men, as a mirror shows the face of a maiden.

Hamlet makes it the end of playing, *to hold, as 'twere, the mirror up to nature.*

Chaucer in *The Squieres Tale* writes (ed. Skeat, 1894):—

F 132 This mirour eek, that I have in myn hond,  
Hath swich a might, that men may in it see  
Whan ther shal fallen any adversitee



Un-to your regne or to your-self also ;  
 And openly who is your freend or foo.  
 And over al this, if any lady bright  
 Hath set hir herte on any maner wight,  
 If he be fals, she shal his treson see,  
 His newe love and al his subtiltee  
 So openly, that ther shall no-thing hyde.

\* \* \* \* \*

- 225 And somme of hem wondred on the mirour,  
 That born was up in-to the maister-tour,  
 How men mighte in it swiche thinges see.  
 Another answerde, and seyde it mighte wel be  
 Naturelly, by composiciouns  
 Of angles and of slye reflexiouns,  
 And seyden, that in Rome was swich oon.  
 They speken of Alocen and Vitulon,  
 And Aristotile, that writen in hir lyves  
 Of queynte mirours and of prospectyves,  
 As knowen they that han hir bokes herd.

The reference to Aristotle seems to be not verifiable. On the mirror in Rome, and on Alocen and Vitulon, see Dr. Skeat's notes (vol. v. 377 f.); adding that Kepler's *Optics* (1604) was called *Ad Vitellionem Paralipomena quibus Astronomiae Pars Optica traditur*. See also the *Encyclopaedia Britannica*, art. "Mirror"; and Pausanias, vii. 21, viii. 37 (vol. i. 360, 422, ed. Frazer, 1898).

(b) The interchange of *yod* and *zayin* is illustrated by Sir. l. 16 להוכיר, written (as may be seen from the facsimile) with a small *zayin*, and read correctly by Mr. Cowley (*J. Q. R.*, XII, 111); but previously read להיכיר with *yod*, *yod* and להוכיר as a correction. For supposed or real uses of רז in the required sense see Isa. xxiv. 16 רזי לי, Σ. Θ. ρδ μυστήρησόν μου ἐμοί, Targ. לי אתגלי . . . רז, Syr. ראו לי; Dan. ii. 18-30, 47 ויגלה רזין; and, as we may now add from Mr. Adler's fragment of A, Sir. viii. 18:—

לפני זר אל תעש רז

attested by Gr. ἐνώπιον ἀλλοτρίου μὴ ποιήσης κρυπτόν. Thus רז is a word used by Ben Sira. As a man should not betray his *raz* to a *zar*; so he should endeavour to arm himself against an enemy by detecting his concealed purpose. He will be proof against his plots if he can be to him as a *galeh razin* and divine his secret. The Greek with its simile of the mirror conveys a like sense, but Sir. viii. 18 favours the reading רז מנלה of Heb. and Syr.

Sir. xiii. 11 *Make not bold to be free (?) with him; And mistrust thou his much talk. For with his much talk maketh he trial of thee; And he will smile upon thee, and search thee out.*

In this rendering, thinking of לחפש as inf. piel, I wrote "חפש is perhaps a verb related to חופש *freedom*, חפש *free*." So Lévi, with the remark, "חפש, verbe inconnu à la Bible"; but see Lev. xix. 20 חפשה. Prof. Bevan writes, "Possibly we should pronounce חִפֵּשׁ and translate 'to argue,' lit. 'to investigate.'" Gr. ἰσηγορεῖσθαι and Lat. *ex aequo loqui* would thus be wrong renderings of the word as חִפֵּשׁ.

נסין] Syr. *quoniam multitudo confabulationum ejus sunt tentationes*, but Gr. ἐκ πολλῆς γὰρ λαλιᾶς περιάσει σε. R. Saadyah, quoted by Dr. Schechter (Camb., B. S., p. 48), read כי ברב שיה מנסה אותך. For Heb. שיהו נסין I would read שיה ינסך, thus deleting the rabbinic נסין, which, however, is found elsewhere in the MS. as below.

(1) Chap. iv. 17 Heb. ולפנים יבחרנו בנסיות. Gr. καὶ βασανίσει αὐτὸν ἐν παιδείᾳ αὐτῆς, i. e. במוסרה. Hence perhaps מסה, מסות, and then the synonym נסיות. Lévi (p. 18) on יבחרנו, for which the versions suggest אבחנו (Schechter), "Chose curieuse, saint Jérôme avait déjà un texte altéré comme le nôtre, car, délaissant G., il dit, *et in primis eligit eum*, par conséquent יבחרנו."

(2) In chap. vi. 7 Heb. קנית אוהב בניסן קנהו. Gr. בניסין, cf. Saadyah במסה, and see chap. xxvii. 17 Syr. נסא חבך (Schechter). It would shorten and improve the hemistich

to replace נִסִּים by the Biblical נִסָּה, which may have stood also in Sir. xxxvi. 1, xlv. 20. Syr. נִסָּה as quoted suggests Heb. נִסָּה, and thus favours the proposed reading יִנְסִי from נִסָּה in Sir. xiii. 11 (p. 464).

Sir. xiii. 12. This verse is given in an impossible form in the MS. The versions differ greatly, but they agree in suggesting the following division of it:—

אכזרי יתן מושל

ולא יחמל על נפש רבים קושר קשר :

(1) Dr. Schechter (*Camb., B. S.*, p. 49) makes the following suggestions: Gr. *μῶσε* or *מלה*; יתן perhaps from *תנה* to repeat; Syr. *קושר קשר* misunderstood by Gr., cf. above vii. 8 *אל תקשור לשנות חט*.

The Hebrew has defective traces of the texts which underlie the versions.

(a) Syr. as if:—

אֲבוֹרֵי מִשְׁלָם שְׁלוֹם      וְלֹא יִחְמַל עַל נַפְשׁ רַבִּים:

This is more intelligible than appropriate to the context. To account for it we want a word in the Hebrew which could be misread שלום. Then, given על יחמל ולא, something like נפש רבים would follow not unnaturally. The translator may have read יתן before שלום.

(b) Gr. (*ap.* Swete):—

*ἀνελεήμων ὁ μὴ συντηρῶν λόγους,  
καὶ οὐ μὴ φείσεται περὶ κακώσεως καὶ δεσμῶν.*

So the R. V. :—

He that keepeth *not* to himself words spoken is  
unmerciful ;

And he will not spare to hurt and to bind.

The A.V. omitting the *not*, which is perhaps a dittograph (ὁ μὴ from οὐ μὴ), gives the rendering, *But cruelly he will lay up thy words, &c.* Mr. Hart prefers this reading, and he quotes as authorities for it:—

MS. 253 and Syro-hex. ἀνελεημονως δε συντηρησει λογους  
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σου : Lat. [as if -μους σου for -μους] *immitis animus illius conservabit verba tua.*

Chap. xiii. 13 *στυγερὸς ὁ θυμὸς σου* for *ישמור* suggests *שמור* for *στυγερὸς* in verse 12. After it would have come מליך, or אמריך, or דברך. For *καὶ δεσμῶν* Gr. must have had or assumed a reading וקשר (Lévi), see Hatch and Redpath's *Concordance*; but קשר may have come by transposition from שקר. This brings us to a reading giving the sense, *Cruelly he will observe thy sayings; And will not stint mischief and leasing*:—

אכזרי ישמור מליך      ולא יחמל על רעה ושקר :

Working back from this we could account for variants as קושר קשר and קושר וקשר and thence קושר and מושל and שלום; but קשר in the sense *bonds*, or in the sense *conspiracy*, may be the true reading. Although Syr. רבים and Gr. רעה are not directly interchangeable as variants, either might be represented by ר' in a marginal reading.

על [יחמל על] Gr. *περί* for על. Syr. may have been misled by the fact that חמל על has usually a personal object, as in Sir. xiii. 4, xvi. 8 f. For ח' על רעה see Job xx. 13 f., where it said that the wicked is chary of *wickedness* and *s pares it* for himself. Thus we have in effect רעה יחמל על, aptly illustrating its opposite in Sir. xiii. 12.

(2) Prof. Bevan writes on יתן מושל כו' :—

“In the interpretation of this very difficult verse we must be guided chiefly by the context. Both in the passage before and in the passage after it the author is describing the cruelty and treachery of the rich in their dealings with the poor. For this reason the word מושל ‘ruler’ seems more suitable than שלום . . . But whether we read מושל or שלום, the preceding word יתן presents an insuperable difficulty . . . Perhaps we should read מושל אכזר *פִּפְתֵּן מושל* ‘a ruler is cruel as an asp,’ cf. Deut. xxxii. 33 ראש פתנים אכזר ‘the cruel venom of asps.’ For the metaphor compare verses 17 and 19, where the rich are likened to wolves and lions.”

(3) Or to account for יתן מושל read יתן מכשל, *he will lay* (lit.

give) a *stumblingblock*, comparing Lev. xix. 14 and before the blind לא חתן מבשל; Jer. vi. 21 Behold, I will lay *stumblingblocks* (נתן מ') before this people; Ezek. iii. 20 and I lay a *stumblingblock* before him, xiv. 3 'כו' ומכשול עונם נתנו בו'; Sir. iv. 22 למכשולך, xxvii. 23 καὶ ἐν τοῖς λόγοις σου δώσει σκάνδαλον (248 σκάνδαλα, Lat. *scandalum*). 1 Sam. xxv. 31 suggests the addition of לך. As a parallel to Syr. שלום for מבשל in Sir. xiii. 12, note the word-play in Ps. cxix. 165 שלום רב . . . ואין למו מכשול.

It is remarkable that in Sir. xi. 31 we find יתן קשר where מום (ver. 33), represented in Gr. ἐπιθήσει μῶμον, seems to be wanted; and that Syr. has ܡܘܡܐ ܠܫܡܝܐ, the equivalent of נותן מכשול, although Lévi (perhaps rightly) explains it as for יתן מוקש. The text of Ecclus. having suffered so much through abbreviations, notice that מוקש is thus convertible into first מ' קש' and then מוקש.

If κάκωσις in Sir. xiii. 12 can mean vilification it may be for רבה, cf. Jer. xx. 10 For I heard רבת רבים, the *defaming of many* . . . All my familiars watched (שמרי) for my halting, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him; Sir. li. 2 מדבת . . . כוב. With רבה and מכשול we get:—

אכזרי יתן מכשל לך      ולא יחמל על רבה ושקר;

That is to say:—

*Cruelly he will lay a stumblingblock for thee;  
And will not spare defaming and lies.*

From רבה or דיבה may have come רבים with *mem* for *hé* (p. 471) in one way or other; and thence, with an explanatory נפש, Syr. נפש רבים. ולא יחמל על נפש רבים.

To explain the Greek of the preceding clause, read Heb. with an abbreviation לך אכזרי יתן מ'. Then with ט for ת, as in chap. iii. 14 conversely תנמע for תנתע, we get יפור מליך, Gr. συστρηήσει λόγους σου.

(4) But it may be said, Perhaps after all Gr. συστρηήσει κατ' represents the original Hebrew, say אכזרי יפור מליך.

Conversely then we might read 'מ יטר, 'מ יתן, מכלל, יתן מכשל, a phrase transposed from chap. xxvii. 23; or we might take 'מ for מוקש, which would go well with קשר or שקר. But, while σκάνδαλον stands for מוקש more often than for מכשול, I find the former after נתן only in Prov. xxix. 25 יתן מוקש, LXX δίδωσιν σφάλμα. In Sir. xxvii. 23 δώσει σκάνδαλον, well explained by Edersheim, seems to be for יתן מכשול. He will put a scandal into thy words, "that is, he will purposely attach to them a meaning which will cause offence."

Sir. xiv. 1 *Happy is the man whom his own mouth hath not troubled; And whose heart hath not condemned him(?)*. Heb.:—

אשרי אנוש לא עצבו פיהו ולא אבה עליו דין לבו;

Gr. for the latter hemistich, with a variant:—

καὶ οὐ κατενύγη ἐν λύπῃ ἀμαρτίας (248 πλήθει ἀμαρτιῶν).

Syr. for the same:—

*Et cujus oculis non est occultatum iudicium.*

Lat.:—

*Et non est stimulatus in justitia delicti.*

לב [ולא אבה ע' ד' לבו] "Read אבל . . . or perhaps אנה, cf. Is. iii. 26 and xix. 8" (Schechter). Prof. Bevan explains Gr. κατενύγη by אנה or נאנה (Sir. xii. 12, xlvii. 20); accepts דין (דן) for דין; and concludes thus: "if we adopt this reading, and at the same time substitute אנה for אבה, the sense will be 'whose heart has not brought misery upon him' (cf. ולא יאנהו chap. xv. 13). The subject (לבו) stands at the end of the clause because it answers to פיהו in the clause preceding." This can now be aptly illustrated from one of the British Museum folios of B, namely by Sir. xxxvi. 25 Heb. לב עקוב יתן עצבו, Gr. καρδία στρεβλή δώσει λύπην.

As an alternative to לבו דין we might read conjecturally לב דין, *sorrow of heart*, comparing Deut. xxviii. 65 וַיִּדְּאֶבְהוּ נַפְשָׁם; Prov. x. 22 λύπη ἐν καρδίᾳ, xxv. 20 καρδίαν λυπεῖ . . . λύπη

ἀνδρὸς βλάπτει καρδίαν; Sir. xxxviii. 18 λύπη καρδίας. Perhaps in Sir. xiv. 1 Gr. there was a reading ἐν λύπῃ (*al. πένθει*) καρδίας.

To account for Syr. *Et cujus oculis &c.*, (1) suppose the *aleph* of אנה lost after ולא and its *hé* read as *mem* (p. 471). Then by duplicating letters we get נעלם מעיניו (cf. Job xxviii. 21); and we may take Syr. דינא as for לב, *judgment of heart*. Or (2), comparing from Schleusner s. v. κατανύσσομαι, "החעצב *hithp. doleo . . . נאלם* *niph. obmutesco*, Dan. x. 15 κατενύγην, *stupidus timore obmutesceram*," suppose that Syr. read מעיניו (for נעלם (נע). With the reading לב דין עליו אנה ולא we have פיהו for the subject of the whole-verse, and for its sense:—

*Happy is the man whose mouth hath not troubled him;  
And hath not brought sorrow of heart upon him.*

Sir. xiv. 9 R. V. *A covetous man's eye is not satisfied with his portion; And wicked injustice drieth up his soul.* Heb.:—

בעין כושל מעט הוא חלקו  
ולקח חלק רעהו מאבר חלקו:

[כושל] Gr. πλεονέκτου, Syr. דסכלא. Read כילי or כלי from Isa. xxxii. 5 ולכילי . . . לנבל 7, וכלי כלי רעים. Hence Syr. as if כסיל and Heb. כושל, a word used by Ben Sira but not here. Gr. πλεονέκτου, which gives the required sense, may be a rendering of כילי, cf. Rosenmüller on Isaiah l. c., "*Et avarus non dicetur munificus . . . כילי* Gesenius *fraudulentum, dolosum interpretatur . . . hic tamen . . . designatur talis qui per fraudes res corradiat easque tenaciter tenet.*"

[רעהו] The one trace in Heb., as above, of the original Hebrew of the hemistich. So Syr. *proximi sui* i. e. רע mispointed, as Edersheim well remarks. Gr. ἀδικία ποιηρά (248 ποιηροῦ) for רע עין misread רע עין (not רע עין)—for this order of the words in Gr. cf. chap. xlii. 9 ἀπόκρυφος ἀγρυπνία with the note upon it in *L'Ecclésiastique* (Part I, p. 50), and the footnote on chap. xxxi. 1 in *Camb. B. S.*

[מאבר חלקו] Syr. *perdit animam suam*, Gr. ἀναξηρεαίνει

נפשו *αὐτοῦ*, both reading נפשו. Heb. *his portion* is an evident scribal error due to חלקו הוא (MS. *הו חלקו* with א above the line), whence first לוקה or ולוקה as a variant, and finally חלקו . . . חלק, like קושר קשר from שקר in chap. xiii. 12 (p. 466). Gr. *ἀναξήραται* κτὲ points to the true original נפשו נפשו, cf. Num. xi. 6 נפשנו יבשה (Schechter). Compare also Sir. vi. 3 f. כעץ יבש ונפש כו'; and see יבש in Mandelkern's *Concordance*.

Thus we come to the sense, *In the eye of a churl his portion is scanty; And he that is evil-eyed drieth up his own soul:—*

בעץ כילי מעט הוא חלקו      ורע עין מיבש נפשו:

The word מַיִשׁ was of course suggested by עץ which has the sense *fountain*, cf. מעין in the next verse.

With Heb. [נַפְשׁוֹ] מֵאֵבֶד compare in the New Testament, *And whosoever shall lose his life (or soul) for my sake shall find it*; where וכל המאבד נפשו וכל אשר לו would be better than וכל אשר לו נפשו, or וכל אשר תאבד לו נפשו (Delitzsch).

Sir. xiv. 10 *The eye of him that hath an evil eye(?) is grudging (Gr.) of bread; And there is famine at his table. An evil (Syr.) eye lavishing bread Is as a fountain dried up that should well with water(?)*. Thus I rendered:—

(α) עין רע עין תעיט על לחם      ומהומה על שלחנו;  
(β) עין טובה מרבה הלחם      ומעין יבש יול מים על השלחן;

Gr. in Dr. Swete's text or notes:—

*ὀφθαλμοὺς πονηρὸς φθονερὸς ἐπ' ἄρτω (αλ. ἄρτων),  
καὶ ἐλλειπῆς ἐπὶ τῆς τραπέζης αὐτοῦ.*

Syr. *Oculus nequam multiplicat panem,  
Et siccum (יבישא) projicit super mensam.*

[תעיט] Looking at מעט above (ver. 9) and מרבה just below in (β), I think that תעיט may be from מעט, say for ימעט or ממעט, piel as Sir. iii. 18 מעט נפשך. On this Lévi remarks (p. 6) that in rabbinic “on emploie plus correctement la préposition ב avec ce verbe”; thinking perhaps *inter alia*



of Aboth iv מַמְעֵט בַּעֵקֶס, where however there are variants including מַמְעֵט עֵקֶס (*J. F., App.*, p. 158). In (a) we should perhaps read simply לַחַם (or מַ'מְעֵט, corresponding to לחם in (β)). When the writing is indistinct *mem* may be read as or for *hé*, or *cheth*, or *tau*. Thus יַמְעֵט transposed might be read תַּעִיט.

[ומהומה] For this Dr. Schechter referred rightly to Aboth v רַעֲבָה שֶׁל מַהוּמָה (*Camb. B. S.*, p. 50); but with Lévi I doubt whether it was in Ben Sira's Hebrew. On ἐλλείπης Lévi writes that Gr. has taken בצרת *sécheresse* for an adjective, and he concludes, "L'avare n'ose pas manger son pain, et il souffre de la sécheresse, de la *famine* à sa table,"—thus (as I think) just missing the point.

Reading with Syr. בצורת we may take it that Ben Sira means, "The evil-eyed man scants bread, and there is *drought* at his table": he gives little to eat and nothing to drink. The strange מהומה is accounted for by Aboth v רַעֲבָה בִּא (J. F., *App.*, pp. 77, 167). Supposing this variant in Aboth already known, we have only to conjecture that, in some MS. of the *Wisdom of B. S.* of earlier date than A, a note of it was made in the margin over against בצורת, and that eventually מהומה found its way from the margin into the text. Ben Sira reproduces the thought of Prov. xxiii. 6 f. *Eat thou not the bread of him that hath an evil eye . . . Eat and drink, saith he to thee; but his heart is not with thee.* To the votaries of Wisdom Sir. xv. 3 promises bread and water.

In the above rendering of (β) from *Camb. B. S.* I reject על השלח as a dittograph and read עֵין רַעֲבָה with Syr. The comparison of the evil עֵין with a dried-up מעֵין is in the manner of Ben Sira, and it is of a piece with מִיבֶשׁ כּו' in verse 9 as restored above (p. 470).

Sir. xvi. 7 R.V. *He was not pacified toward the giants of old time, Who revolted in their strength.* Heb.:—

[אשר] לֹא נִשְׁאָ לְנִסְיָבֵי קֶדֶם      הַמּוֹרִים [עוֹלָם] בְּנוֹרֶתָם :

With this compare Sir. xlv. 3 *Rulers of earth in their royalty* (Gr. *Lording it in their kingdoms*); *And men of name in their might*. Heb., with references to רורי and בנבורם in the right and left margins:—

רורי ארץ במלכותם      ואנשי שם בנבורתם:

[לנסיכי קדם The words אשר and עולם seem superfluous, and rhythmically the verse is better without them. On לנסיכי Lévi writes: "*Les géants de G. sont bien mieux en situation que les princes de notre texte, lequel est d'accord sur ce point avec S., à moins qu'on n'admette que נסיך ait fini par comporter ce sens de géants, ce qui est peu plausible. On attendrait plutôt נפילים*." But the word was well chosen. Ben Sira of course refers to Gen. vi on the antediluvian "giants," of whom together with their descendants he would have thought as "the *mighty ones* which were of old, men of name." From verse 4 may have come the אשר and עולם of Sir. xvi. 7 Heb. On Gen. vi. 11, 13 see below under המורים.

He would also have thought of Josh. xiii. 12 *All the kingdom of Og . . . who remained of the remnant of the giants.* 21 . . . *whom Moses smote with the princes of Midian . . . which were dukes of* (נסיכי) *Sihon, dwelling in the country.* Compare Ezek. xxxii. 30 נסיכי צפון; Ps. lxxxiii. 12 כל נסיכמו; Dan. xi. 8 עם נסביהם. Thus his נסיכי goes well both with קדם and also with לא נשא, the Biblical נסיכים being princes who are destroyed or carried captive, except in Micah v. 4 שמנה נסיכי אדם.

[המורים] Syr. *qui mundum sua potentia repleverant*, from Gen. vi. 11, 13 מלאה, *the earth was filled with violence.* With the old "mighty men" of violence who were "men of name" Ben Sira probably means to compare the "men of name in their might" of chap. xlv. If so, using ררה in both cases, he may have written in chap. xvi. 7:—

*He forgave not the princes of old time,  
Who domineered in their might.*

From המורידים would have come perhaps first המורידים (Camb. B. S., p. 30, n. 8) and then המורידים. The word רדה, on which see the Lexicons, is very appropriate here. It is used of the men of old time (Gen. i. 28), and it may imply the arbitrary use of power.

Sir. xvi. 14 A.V. *Make way for every work of mercy; for every man shall find according to his works.*

Heb., with a letter in brackets in each hemistich suggested by Syr.:—

[ל]כל העושה צדקה יש לו שכר  
וכל אדם כמעשיו י[מ]צא לפניו :

Gr., with variants:—

πάσῃ ἐλεημοσύνῃ ποιήσῃ (? -σεις, 248 ποιήσων) τόπον,  
ἐκαστος (106, 248 γὰρ) κατὰ τὰ ἔργα αὐτοῦ εὕρησιν.

H. and P. add the readings, ποιεῖ τοπον 55, 254: ποιησῇ τοπον 307.

Reading כל כי for Gr. ἐκαστος γὰρ, we have a logical relation between the two clauses. In the former substitute מקום (Gr. τόπον) for שכר; and in the latter omit לפניו as certainly superfluous, and perhaps brought in from Isa. xl. 10 לפניו . . . שכרו. Then, making the first part of the verse a precept, we get the sense of the A. V. rendering in Heb. thus:—

לכל צדקה עשה (תעשה) מקום      כי כל אדם כמעשיו ימצא :

For a like absolute use of ימצא see Sir. xi. 10 Heb. ואם לא תבקש לא תמצא; Matt. vii. 8, Luke xi. 10 (sec. Delitzsch) וְהִדְרִשׁ יִמְצָא.

Sir. xvi. 22 כי אצוק חוק, Gr. μακρὰν γὰρ ἡ διαθήκη. Bacher (*J. Q. R.*, XII, 280) well conjectures אצור חוק (Ps. cxix. 145). Note that this brings together חוק ר' which might be read רחוק חוק, and thus helps to account for Gr., with which Dr. Schechter compares Micah vii. 11 ורחק חק. For the interchange of ר and ρ see above on Sir. iii. 17, xi. 10 (p. 441 f.).

Sir. xvi. 23-26 *And a perverse man(?) will imagine this . . . Harken . . . and receive my proverbs(?) . . . When God created his works from the beginning; According to their parts (Heb. life).* Here the fragment ends.

Verse 23] As a first approximation transpose a *vau* of עתה and read ונבר עותה (Schechter). Then alter to ונבר תועה for Gr. *πλανώμενος*, comparing Prov. xxi. 16 אדם תועה מדרך השכל, and for the whole verse read, say with sing. (Gr.) for pl. (Syr.) at the beginning:—

חסר לב יבין אלה      ונבר תועה יחשב זאת :

Before the publication of the facsimiles Prof. Bacher, misled by the spacing of the printed text, wrote of עתה, "The abbreviations תה and y must, in accordance with G (*ἄφρων καὶ πλανώμενος*), be supplemented thus: [ע]יל ונבר [ת]ועה יחשב זאת. S reproduces only the first epithet, and renders it by the similar term *حذلا*. G. read *אוייל*."

Gr. (*ap.* Swete) in the first clause *ἐλαττούμενος καρδία διανοεῖται ταῦτα*, and in the second *καὶ ἀνὴρ ἄφρων καὶ πλανώμενος διανοεῖται* (248 *ἄφρων διανοεῖται πλανώμενος*) *μωρά*. Here *διανοεῖται* *bis* suggests a confusion of the two hemistichs; so that perhaps *μωρά* came from אלה (Lat. *inania*) taken over again and misread אִלָּה, *folly*, cf. Sir. iv. 25 Heb. אלהים for אולתך (p. 447).

Verse 24] Perhaps the scribe wrote סכלי for שכל, Gr. *ἐπιστήμην*.

Verse 26] The fragment of A ends abruptly:—

מברא אל מעשיו מראש על חייהם

the initial *mem* being perhaps for ב or ב, but corresponding to Gr. *ἀπό* in the latter half of the verse.

C. TAYLOR.

(*To be continued.*)